

BULLETIN

I—UNIT OF PEACE OR WAR?

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IS THE HOPE OF PEACE LEGITIMATE?

These are the days when pessimism and disillusionment run high. It is a self-evident truth that the most urgent thing in the world today is the necessity for finding a way to secure a peace that will last for more than a generation. Without such a peace all our efforts to improve the welfare of the human race come to nothing. Equally evident is the truth that wars begin with individuals—with man, the victim and the projector of his aggression. A third self-evident truth is that very American cry: "Something ought to be done about it." Fortunately there is something to do. War is a symptom of a sick society, of an immature world, of a world not grown up emotionally. Inherent in sickness is the need for treatment, and this need for treatment has caused concern to responsible men through the ages. Today, that concern is heightened.

Psychiatry has made a great contribution to peace in the field of individual responsibility for it. In general, its hypothesis might run: World peace is an extension of the individual's capacity for peace with himself and others, or stated again: Man, aggressive, the unit of war, is also man, loving, (understanding and tolerant) the unit of peace. The analysis, harnessing, and redirecting of man's aggression toward peaceful ends is the major theme of the volumes discussed below, each varying in emphasis and the angle from which it is viewed. For the school social worker, familiar with psychiatric concepts, the words will not be new. Rather, their application has become imperative. What is new is the emphasis on hope and the belief that peace can be had if we will accept its terms. It is the purpose of this paper to outline briefly the manner in which these volumes contribute to the understanding and acceptance of these terms.

We talk glibly of peace. What is the composition of it? Certainly it is something more than the absence of war. (We are not now at war, but there are few who would agree that the tumultuous domestic and international scene even remotely approximates peace.) Perhaps it might be described as the cooperative effort of the human race to ensure the steady and unhampered growth of its members. It is active and constructive rather than passive and negative. However, cooperative effort is a mature concept, so maturity becomes a condition of peace.

THE FREE MIND: REQUISITE OF MATURITY

This is the premise of Major General G. Brock Chisholm's recent lectures on "Re-Establishment of Peacetime Society," the William Alanson White Memorial Lectures given in Washington, D. C. These make challenging reading—disturbing reading to some—but they are unquestionably a needed stimulus to inquire into our resigned or fretful toleration of the status quo.

Dr. Chisholm states his belief that if we had "enough mature people in enough places" we could have peace. He points out the nature of this maturity, accepting Strecker's and Appel's definition of it. Summarized, it includes the usually accepted traits of, "Stick-to-it-iveness,, the ability to stick to a job until it is finished; the capacity to give more than is asked or required in a given situation; reliability that enables others to count on you; persistence to carry out a goal in the face of difficulties—endurance of unpleasantness, discomfort, frustration, hardship; ability to size up things and make one's own decisions; a considerable degree of independence; determination—a will to achieve and succeed, a will to life."

The above qualities are fairly hackneyed in their acceptance and may be achieved to some degree by man living alone. The remaining qualities, with the exception of cooperation, have been less extensively dwelt on and demand a greater effort since they involve man living with others. "The capacity to cooperate, to work with others, to work in an organization, and under authority; flexibility—ability to defer to time, place, and circumstance; tolerance—he (the mature person) can be patient and above all he has the qualities of adaptability and compromise."

To those who believe in rigid and unyielding adherence to a stand once taken, compromise carries a stigma. But it can readily be seen that such a position calls for hostility to what is different. To strengthen itself calls for the weakening or the elimination of the opposition. The defense of intransigence is usually righteousness. The defect of righteousness is that, in

a manner of speaking, it makes its possessors "trigger-happy." This is the stuff of war. In this light compromise becomes a necessity.

"Can anyone doubt," inquires Dr. Chisholm, "that enough people reaching maturity in these terms would not want to start wars themselves and would prevent other people from starting them? It would appear that this quality of maturity, this growing up successfully, is what is lacking in the human race generally, in ourselves and in our legislators and governments, which can only represent the people." With this conviction it is inevitable that he should be concerned with the training of children and with the importance of their education. He has some strong words for educators and law makers. He says, "The most important thing in the world today is the bringing up of children. It is not a job for economic or emotional misfits, for frightened, inferiority-ridden men and women seeking a safe, respectable and quickly attainable social and emotional status, or for girls filling in their time before marriage. . . . To be allowed to teach children should be the sign of the final approval of society. The present situation is illustrated by the disparity between teachers' salaries and those of movie actresses or football coaches."

He extends his criticism to all aspects of child training. He considers that, "The present child-training system, wherein the superstitions and prejudices of the elders are drilled into the children, cripples minds in the name of virtue just as surely as bandaging the feet of Chinese girls produces deformity in the name of beauty."

He further considers that one of the greatest defects in our educational system is that we "try to mold our children in the image of their elders," and he deplores our insistence in forcing our dogmas on them. "We tell them what to think instead of how to think." "To produce a generation of mature citizens is the biggest and the most necessary job any country could ever undertake. The reward in saving of misery and suffering would be colossal."

And his warning does not seem far-fetched: "We are the horrible example. We are the people who make wars every fifteen or twenty years. We must, at whatever the cost, prevent our children and their children from being as we have been, although freedom from tyranny of our faiths and fears is not to be gained in one generation."

This is radical thinking, but no more radical than demanded by an atomic age.

DELAY JUDGMENT, OR STOP, LOOK, AND LISTEN BEFORE YOU REACT

It is one thing to talk of ridding ourselves of fears, prejudices, and limiting and dividing beliefs. It is quite another to accomplish it. It is here that Professor Hayakawa in his *Language in Action* offers tangible help.

Professor Hayakawa's work is essentially semantics, but he conceals it well and makes it painless. It reads as easily and often more interestingly than a novel. (Reviewers have suggested such subtitles as: *How to Tell the Truth and How to Think the Truth*. For myself, I think *How to Compromise Without Being Compromised*—and this is not double talk—is indicative of the contents.) In clear writing and with irresistible logic he shows the part that language—the human communications system—plays in every man's life, and which extended, becomes the life of the nation. Or stated in terms of this paper, it shows the part that language plays in cooperative effort. We live in a "word deluge" he tells us. His aim is to help us understand the nature of the deluge and to master it, in short "to give us a clearer knowledge of the workings of language." To this end he instructs us in the slant and bias of newspapers, radio commentators, and columnists, and in the psychological trickery of campaigns, slogans, advertising, and such. He explains the nature of "loaded words"—words emotionally charged and not amenable to reason. He points out the dynamite in words of political, religious, and racial meaning. (Sex should be included.) He shows us the use we make of words to bolster our rationalizations and to erect and defend our prejudices.

Almost compulsory reading is the chapter on "The Little Man Who Wasn't There," which unrolls for us this drama of how words can be used to build a prejudice and then used again (since hate must have an object for its discharge) to defend our prejudiced action; of how we confuse "levels of abstraction" (the generalized abstract with the particularized fact); and of how we are betrayed into forming "intensional definitions," (the definitions we make inside us without reference to external fact).

Hayakawa develops carefully the steps by which we may deal with our tendency to indulge in such abstractions and to form such definitions. Perhaps the most important is developing what he calls the "multi-valued orientation" to life. This he contrasts with the "two-valued orientation" which is the tendency to think only in opposites of good and bad, "to see things in terms of two values only." If a thing is not good, it must be bad. An illustration that comes to mind is our controversy with Russia concerning the "democratic" regimes that are being established in the liberated

countries. During the war a popular cry was, "the American way of life," so given as to render it in the minds of Americans as "the only way," or "the right way." It follows logically that "the only way" must hold rights on the meaning of democracy. But when is democracy democratic? When it is political, radical, economic, or something else? And who holds the monopoly on the definition? The two-valued orientation to life shows itself as a war-mongering attitude. "The two-valued orientation, which under conditions of great excitement shows as many 'physical' manifestations as 'mental,' may be regarded as an inevitable accompaniment to combat. If we fight, we develop the two-valued orientation: if we develop the two-valued orientation, we begin to want to fight." (The author points out that because of the emotional nature of two-valued orientation it has a legitimate use in arousing and mobilizing action for causes.)

Against this is the "multi-valued orientation" which has "scales of judgment," which makes "distinctions between degrees." It qualifies, notes extenuating circumstances, delays judgment, seeks evidence, widens its scope of inquiry and interest. This process is the key to "keep open the possibility of adjusting differences, reconciling interests, and arriving at just estimates." . . . "Delaying our reactions is a sign of adulthood."

There is a formula to insure us against "the blocked mind," "the areas of insanity or . . . infantilism," to assist in our "multi-valued" and "extensional orientation." Some of the items in this formula are:

"A map is not the territory it stands for. Words are *not* things.
Contexts determine meaning.

Beware of the word '*is*' which can cause more trouble than any other word in the language.

The two-valued orientation is the starter, not the steering apparatus.

Beware of definitions.

Use index numbers and dates as reminders that *no word ever has exactly the same meaning twice.*

When you are 'disillusioned,' 'cynical,' and 'beset with doubts,' '*doubt your doubt!*'"

And he urges that if these rules are too much to remember, "memorize at least this much: Cow ₁ is not cow ₂, cow ₂ is not cow ₃ . . . "

Of intellectual maturity he writes: "The mature mind . . . knows that words never say all about anything, and it is therefore adjusted to uncertainty . . ." ". . . the intellectually mature person does not 'know all about'

anything. And he is not insecure, because he knows that the only kind of security life offers is the *dynamic security that comes from within*: the security derived from *an infinite flexibility of mind—from an infinite valued orientation.*"

Of 'insoluble problems' he also has much to say and lists several of the world's current crop. He sees our "signal reactions" as largely responsible for their insolubility. For instance, one of the questions he asks is, "Why do people speak bitterly about the illiteracy and ignorance of Negroes and then use their illiteracy and ignorance as grounds for opposing any measures for ameliorating their condition?" This is a sample of the "absurd paradox" to be found in most of the "insoluble problems" which lead, on their respective levels, to "nervous breakdowns, strikes, and wars." "The point at which we fail is in organizing human cooperation, in using the machinery of human communication." He would have us use "words as guides, and not barrier, to reality."

For him, "The immediate task of the future, then, is not only to expand technology into fields where superstition now reigns—for example, economics and politics—and makes such calamities inevitable; it is also to bring, through the affective power of the arts and of literature, civilizing influences to bear upon our own savage wills. We must not only be able to work together; we must actively want to."

Mastery of the *use* of language is another step toward maturity.

SELF-KNOWLEDGE, PRESCRIPTION FOR MATURITY

It is another truism to say that man today is not only uneasy with others, he is uneasy with himself. Tension, too long sustained, is an explosive force, and may find its discharge within as illness, as well as outwardly in hostility and aggression. Gregory Zilboorg's *Mind, Medicine, and Man* is devoted to the exploration of man's total health. He sees man as an entity, his physical, mental, and emotional health as enextricably one. If the book could be said to have a single theme, it might be: our "need not to know." "The fear of insight drives us to seek for magic, no matter by what dramatic and painful means." Its aim is frankly to encourage us in willingness to know—to face self-knowledge. His first chapter, "On Certain Misconceptions" is a strong blow at the misinformation we so desperately cling to. "Ignorance does not mean not knowing but knowing so many things that ain't so," he quotes from a saying ascribed to Artemus Ward.

Zilbcorg gives his attention to society and some of the things that are wrong with it. In the process of this he throws strong light on the emo-

tionalized concepts that dominate law and religion. Intellectual processes are secondary. There will probably be disagreement with him in some areas, but his thinking is keen and penetrating and his knowledge, wide. That he has hope, too, is evidenced in his closing words in which he pays tribute to Freud: ". . . the persistence with which he (Freud) sought to make man inwardly free from the impediments of delusions and the disharmony of misconceiving life, his steadfast claim that adulthood, love, and a free reason are a unit and the hope and goal of life—all these bear testimony to an unshakable faith in man's will and in his ability to make his choice freely when unfettered by disease." *Cultivation, An Essential of Mature Growth.*

This brings us to the last of the books to be discussed in this paper, *Love Against Hate*, a book which goes immediately to the heart of war and follows it with an outline for peace. Dr. Menninger, too, entertains hope, as note in the title of his first chapter: This Medicine, Love. He believes there can be a "science of peace." He sees science as a "slave—commandeered by war to kill men and by medicine to save," but a slave that yet "may even destroy his master." Along with the rest of the thinking world, he asks, "What's the matter with civilization? Is it sick? Is it fundamentally defec-tive? Is it a juggernaut, which is crushing man? Or is it too weak for the nature of man?"

"The nature of man! . . . Science has said so, but science is only a slave. The psychologist, speaking for science, is like a voice crying in the wilderness. 'The disease of the world is the disease of the individual personality. . . . The World War of today is the reflection of multiple miniature wars in the hearts of individuals. . . . The war of nations is a magnification of the war of human instincts, human motives'."

Menninger, in expanding this, takes us through the formation of the aggression that is basic of war. The "Frustration of the Child" are those known to most of us who do case work with children. The "Frustrations of Women" and "The Depreciation of Femininity" are chapters carrying special significance because they apply analytic theory to the war situation and the problems of today. Having shown us the derivation of hate and aggression, he goes on with frankness and conviction to suggest the means of handling them.

"Work" and "Play" in their fullest and most constructive use become potent forces for peace, and there is no trace of sentimentality or emotion in his employing of the words, "Faith," "Hope," and "Love" as chapter headings. His sales talk is clear-headed, unembellished, and hard to refute.

While all three of these chapters are probably of equal value for the individual in the managing of hostility, it is chapter on "Hope," appropriately dealing with children and their education that holds the greatest interest for those who teach children or work with them in a school situation. "Education is a word so charged with optimism, so pregnant with the spirit of hope, that it is difficult to discuss it objectively." He asks again with a host of others, "Just what is education?" He takes his answer from a Report of Regents Inquiry (McGraw-Hill, 1938): . . . it is the process of mastering the knowledge, the tools, the skills, and the institutions which mankind has slowly accumulated, of learning how to work with others, of understanding and making the most of oneself, and of forming ideals and habits. . . . We live in a constantly expanding world . . . there is an infinite variety in the nature, capacities, and character of individual human beings. Clearly education can not be standardized or static; it must grow with each advance of civilization, and it must, at the same time, fit those who are to be educated." He next wants to know what education is supposed to accomplish,, and gives his preference for those objectives listed in *The Purpose of Education in American Democracy*: "1. Self-realization. . . . 2. Human relations. . . . 3. Economic efficiency. . . . 4. Civic responsibility. . . ." So far he finds these ideals largely theory with considerable discrepancy in practice. "But the fact remains that the present educational system is based largely on the assumption that it is intellectual activity which constitutes the basic material of education—not behavior, not emotional development, not even intellectual development, but intellectual exercise. The assumption is that mental development will follow." (It is heartening to note that at the recent annual conference of the Child Study Association of America,, one of the members of the New York City Board of Education voiced a similar opinion. As reported in the press he deplored the present day educational system as being "keyed to conditioning people to subservience or to competitive individualism.") Menninger feels this is so, because psychology has not only been neglected, it has been "deliberately excluded." The following quotations further indicate his line of thinking and need no comment.

"It is trite to say that the development of the emotional life is just as important as the development of the intellectual life, but it is not true. As a matter of fact, the development of the intelligence is based on the gratification of certain emotional needs, and so long as the teachers and the administrators steadily refuse to recognize the function of the school system in fulfilling or frustrating or distorting these needs, just so long is the school system going to remain a clumsy, inefficient, disappointing institution. . . ."

"My quarrel with 'Education' is not so much that it *neglects* emotional factors, as that it denies that it deals with the emotions, and that it fails to require of its teachers any preparation for this most important branch of learning."

". . . it is still the fashion to sing about service in education to the complete neglect of psychological realities. If a child goes to school and believes all he is taught about the beauty and peace and goodness of the world, he discovers as soon as he emerges that he has been duped. . . . Fortunately, he has learned a great deal about real motives in extra curricular activities, on the playground, and at home, and has discovered quite early in life that education is quite remote from life as he knows it. . . . But to learn such a lesson he has already suffered a disillusionment which has led him to discard much that could be worthwhile."

"By shutting its eyes to the emotional nature of human beings, the educational system remains confused in its aims, purposes, and methods, and succeeds only in falsifying the world and misleading children. The world is full of sweetness and light, but it is also full of darkness and bitterness."

"I don't expect the teacher to change human nature, but I do expect her to know more about human nature than she does and to take account of what she knows, not only in what she teaches, but in how she teaches. . . . Attitudes are more important than facts."

"Under the benevolent influence of a teacher whose fairness and friendliness and affection for her children are unclouded by confusion or resentment of her role, the child has not only a model but a technique for mastering aggressions or directing them fruitfully."

"What the teacher is, is more important than what she teaches."

Menninger deprecates the "low estate to which our financial niggardliness has reduced the teaching profession," and believes that teachers should be among "the highest paid and most carefully selected officials in the community because they have the most important responsibilities . . . especially the teachers of the kindergartens and the first six grades, who are, at present, the worst paid. If we took our educational system seriously, elevated our standards for teachers in terms of personality equipment, required of them a basic understanding of child psychology, and paid them each a minimum salary of \$300.00, we might have less money with which to pave streets, maintain state universities,, and build state hospitals, but we would have a far different type of teacher for the critical years of child training, and the results of our work would be apparent within a generation."

Teaching is a profession, perhaps an art,, but as it is often practiced today, it is a trade. "To conceive of the function of education as learning to live with one's instincts, and hence learning to love and hate wisely," goes beyond the present aim of education to adapt children to meet change. "I would see education beginning at the cradle with the encouragement in the child of more freedom for aggressiveness, destructiveness, and cruelty, and with the giving of more affection, interest, and attention by his elders. Childhood is the time for the children to be bad and the parents (and teachers) to be good, instead of vice versa."

His conclusion is: "The whole theme of this book has been that recognition of the forces within us constitute the first step in their control; and that our intelligence should be applied to forestalling or repairing damage rather than to devising more ingenious forms of retaliatory destructiveness. Applied to the suffering individual, this is the principle of psychiatric therapy; applied to the difficulties of the world it is a rational educational philosophy. . . ."

There is notable agreement among the writers here presented that man must grow up—and soon—not only to live in peace, but to live at all.

It may be argued, and rightly, that these are not books that will advance the technical skills of the school social worker. I can only answer that as, "What the teacher is, is more important than what she teaches," so what the social worker is, is more important than the technique she uses, since what she is will permeate and color that technique and determine her ability to use it with wisdom and understanding. Social case work is more than a skill. It is also an attitude. The skilled social case worker, bringing a mature attitude to bear upon the problems of our day can be a potent force for peace.

S. I. Hayakawa, *Language in Action*, Harcourt, Brace & Company. 1939.
Gregory Zilbcorg, M. D., *Mind, Medicine, and Man*, Harcourt, Brace & Company. 1943.

Karl Menninger, M. D., *Love Against Hate*, Harcourt, Brace & Company. 1942

Major General G. Brock Chisholm, *Re-Establishment of Peacetime Society*.
William Alanson White Memorial Lectures, Psychiatry. February, 1946.

FOR YOUR INFORMATION

We regret that the address of Miss Leona Massoth, Executive Secretary of the American Association of Schools of Social Work, was not correct in our September '45 Bulletin. Her present address is 1313 East 60th Street, Chicago 37, Illinois.

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Additional copies of previously published Bulletins and extra copies of this issue may be obtained from the N.A.S.S.W. Editorial Chairman—Board of Education, 13 S. Fitzhugh Street, Rochester 4, New York. Price varies from 5c to 20c depending upon date of publication.

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We also have available some pamphlets—reprints—and reading lists pertaining to School Social Work.

* * *

We would like to ask members and friends of N.A.S.S.W. to take a more active interest in the Bulletin. If you have an article or a suggestion regarding a paper we might publish, SEND IT IN. Manuscripts should be addressed to the Editorial Chairman and can be accepted for publication only on condition they are not being published elsewhere. They should be typewritten double-spaced and there should be two carbon copies. Authors of papers accepted will receive five copies of the issue containing their article.

* * *

Changes of address should reach the Editorial Committee office as soon as possible.

COME TO NATIONAL CONFERENCE IN BUFFALO

A stimulating program, arranged for our National Association of School Social Workers as a part of the National Conference of Social Work, will be presented at the Statler Hotel, Buffalo, New York, May 19th thru 25th, 1946. Members and other interested persons are especially urged to attend this year. Registration for the week will be \$3.00 to non-members of the National Conference and \$1.00 to members. Single day attendance will be \$1.00.

The following will give you some idea of the tentative N.A.S.S.W. program as we know it to date from Ruth B. Camblon, Program Chairman.

MONDAY, MAY 20TH FROM 2 TO 3:30 P.M.

The general topic will be "Social Work and Education" with two speakers followed by discussion from the floor. The first paper will be given by Morris Krugman, Phd., Chief Psychologist, Bureau of Child Guidance, New York City. The second paper will be on the subject of "The School Social Worker's Role and Interacting Relationships with the Child, Family, School and Community", given by Joyce Wynneberg. Carmelita Janvier has been asked to discuss her paper.

TUESDAY, MAY 21ST FROM 4 TO 5:30 P.M.

Annual business meeting, Miss Florence Poole, President of N.A.S.S.W. presiding.

FRIDAY, MAY 24TH FROM 9 TO 10:30 A.M.

Joint session with the Social Case Work Division. The general topic will be "Social Case Work in the Present School System." Alma Laabs, former N.A.S.S.W. president, will present a paper on "Content of Social Case Work Program in the Schools Today." Other speakers will talk about the "Relationship Between the School and Case Workers in Community Social Agencies." Efforts are being made to secure Stanley Davies of the Community Service Society of New York and Miss Henrietta Gordon, Field Worker with the Child Welfare League of America to present short papers on this topic. Miss Bernice Scroggie of the United States Children's Bureau has been asked to preside at this meeting.

To enroll as a member of the National Conference of Social Work or to send for a Preliminary Program and other information write:

National Conference of Social Work
82 North High Street
Columbus 15, Ohio

Hotel rooms are as scarce in Buffalo as elsewhere. The Housing Committee, however, is making every effort to provide satisfactory accommodations for all who wish to attend. Those who have not already done so should make room reservations as soon as possible by writing to:

A. J. Morgan
Buffalo Convention & Tourist Bureau
602 Genesee Building
Buffalo 2, New York

Specify that you are attending the N.A.S.S.W. meeting.

HAVE YOU READ

—*The Reprint from Education for Victory entitled "Helping Children Use What The School Offers"* and several other articles? All of the papers relate to visiting teacher work and are of value to the worker in the field who wants basic help in understanding the function of a school social worker.

—“*Wasteland*” by Jo Sinclair? It is the story of a man’s search for understanding of himself, his family, his race, and his place in the world.

—“*The Substance of Mental Health*” by George Preston? It is an excellent compact handling of the mental hygiene of daily living which is well written for the lay public as well as the social worker.

LOOK FOR

In the coming publications of the *American Journal of Orthopsychiatry*, look for:

“Factors Differentiating Official and Unofficial Delinquents”—Fred J. Murphy

“Preparation of Juvenile Delinquents for Treatment”—Fanny Houtz

“Agency Initiated Treatment of a Potentially Delinquent Boy”— Margaret G. Reilly

“Authority in the Treatment of Delinquents”—Walter Bromberg and T. C. Rodgers

“Age Patterning in Personality Development”—Margaret Mead

“Fear of Desertion by Mother”—Elizabeth Kundert

“The Clinical Picture in Childhood Schizophrenia”—Lauretta Bender

“How Teachers Find Release”—Percival M. Symonds

“Jealousy in Children”—Hermann Vollmer

“Variations in Adolescent Adjustment of Institutionally Reared Children”—William Goldfarb

“Activity and Aggression in Children”—Edith Buxbaum

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